

THE
CHRISTIAN HERALD.

VOL. II.] Saturday, December 21, 1816. [No. 13.

It is truly gratifying to observe the increasing zeal and activity displayed by Christians in various parts of the world, in labouring to remove two great obstacles to human happiness, *ignorance and vice.*

It is also an interesting sign of the times, that men of different religious creeds, and opposite politics, are in a good degree disposed to act in concert in furthering the great objects of the common salvation, and the best happiness of mankind. Such harmonious co-operation in advancing these noble ends furnishes a delightful anticipation of the predicted era, when there shall *be one Lord, and his name one throughout the earth.*

We have the satisfaction to lay before our readers the following pleasing accounts of the efforts making in our vicinity to promote the interests of religion and humanity.

On the first Monday of this month, an Institution was organized on Staten Island, called

THE RICHMOND COUNTY SOCIETY.

Its objects are as comprehensive as their plan is liberal. Its design is to embrace

The protection, care and instruction of orphans, and children abandoned, or whose improvement is neglected by their parents :

The establishment of Sunday Schools, Lancasterian Schools, and Libraries, to facilitate the acquisition of useful knowledge, and the circulation of religious books, and especially of the Bible :

The discountenancing and suppression of vicious and immoral practices punishable by the laws of the country ; and affording suitable aid in promoting the execution of those laws in particular which strike at the great vices of Sabbath breaking, profane swearing, duelling, gambling, horse racing, and of revelling, and intoxication practised at disorderly houses, whether taverns or stores ; and, in general, all those open and flagrant vices which disturb the peace and comfort of the decent and orderly part of society, in violation of the laws of God and man. The management of the concerns of this Society is intrusted to thirty-four Directors—viz. a Patron, a President, four Vice-Presidents, a corresponding Secretary, a Treasurer and a Librarian, together with twenty-four others, to be elected annually by ballot.

The present Board is composed of men of every religious denomination, and a portion taken from every town of the county, se-

lected in a manner to secure the approbation and support of all classes in furthering the objects of the Society.

The Officers for the present year are his Excellency Danl. D. Tompkins, *Patron*; John Garretson, Esq. *President*; Col. Richard Connor, Rev. John Beckler, Rev. Robert F. Randolph, and Rev. William Cole, *Vice-Presidents*;—Rev. P. S. Vanpelt, *corresponding Secretary*; Rev. David Moore, *Recording Secretary*; Mr. Andrew Durham, *Treasurer*; Lewis R. Marsh, Esq. *Librarian*.

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COMMUNICATED FOR THE CHRISTIAN HERALD.

Copy of a letter to G. B. Vroom, Esq. *Treasurer of General Synod*.

Sir—We the subscribers, in the name and behalf of "The Bergen Town Female Cent Society* in New-Jersey, for educating Indigent Students for the Gospel Ministry, and further to assist the Theological School at New-Brunswick," do hereby transmit to you the sum of One Hundred Dollars, to be applied by the Superintendants of said Seminary, to the object specified in the above name and character we have assumed. And we most heartily pray that it may be rendered subservient to the promotion of the interest and prosperity of the Redeemer's Kingdom. If other Congregations were generally to co-operate with us, how much good might result from our united efforts, by furnishing the means to educate and send forth into the Church of Christ able and well qualified Ministers, to feed the Lord's dear heritage with knowledge and understanding.

With respect, we remain yours,

Elizabeth Gautier, First Directress; Helen D. Gautier, Secretary; Maria M. Cornelison, Treasurer.

Bergen, Dec. 16, 1816.

December 16, 1816.—The Auxiliary Bible Society in the township of Bergen, New-Jersey, (which was organized Sept. 9, 1816) paid to the Treasurer of the American Bible Society, the sum of one hundred and fifty dollars, by the hands of the Rev. John Cornelison, their President, Peter Sip, Esq. their Treasurer, and Corn. Van Winkle, Esq. their Secretary—and drew twenty-four Bibles to be distributed to the destitute in said township.

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BIBLE AND RELIGIOUS TRACT SOCIETY.

On Thursday the 3d of October, the Female Religious Tract Society of Flatbush and Flatlands, held their first Annual Meeting in the Church at Flatbush.—The Rev. Mr. Labagh, of New-York, preached a sermon appropriate to the occasion. After divine service, the first Directress read the following

* This Society was instituted 15th July, 1816.

REPORT OF THE MANAGERS.

It is with much pleasure the Managers present to the Society this their first Annual Report. Their labour during the past year has been truly a labour of love, and they trust productive of much good. They have endeavoured faithfully to discharge the duties assigned them, and have accordingly distributed a large number of these little Messengers of Gospel truth.

The fund collected by subscription and donations amounted to 112 Dollars and 75 Cents, which has been more than sufficient to meet the expenditures of the Society.

During the past year 6,025 Tracts and 150 Reports of the Religious Tract Society of New-York, have been procured; for which, together with stationary, 75 Dollars 94 Cents have been paid. The balance in favour of the Society is therefore 36 Dollars 81 Cents.

The number of Tracts distributed during the present year, (in divers places,) amounts to 5466.

Presuming that the Members of this Society desire to become more extensively useful, and considering that the *American Bible Society*, recently formed, affords us a favourable opportunity of contributing our mite towards sending the word of life to the poor and destitute, the Managers take the liberty of suggesting, that the Society shall hereafter embrace in its limits the whole of Kings County, and be not only a *Tract*, but also a *Bible Society*.

The necessary alterations to the Constitution the Managers now wish to propose to your consideration; and if adopted by two thirds of the Members present, they will become binding on us: the subscription will continue to be as heretofore, one Dollar annually.

The alterations proposed are these:

First. This Society shall hereafter be called "*The Female Bible and Religious Tract Society of Kings County.*"

Second. That two Managers be appointed in each township, to meet with other Managers as often as necessary business shall require their attention.

Third. That the surplus funds, after our own wants have been supplied, shall be placed at the disposal of the *American Bible Society*.

These propositions were unanimously adopted, and the following persons were then elected officers of the Society for the ensuing year.

Mrs. ELIZA A. LOWE, *First Directress*; Mrs. ABIGAIL LLOYD, *Second do.* Mrs. MARIA STRYKER, *Treasurer*; Miss SARAH LOTT, *Secretary*; Mrs. ELIZA COWENHOVEN, MARIA ANTONIDES, and Miss CATALINE VANDERBILT, *Managers for Flatbush*; Mrs. MARGARET DITMUS, MARTHA VOORHEES, and CORNELIA STOOHOFF, *Managers for Flatlands*; Mrs. CHARITY RAPELYE and Miss JANE VAN SINDEREN, *Managers for New Lots.*

THE TWELFTH REPORT OF THE BRITISH AND FOREIGN BIBLE SOCIETY.

(Continued from page 183.)

IN the British part of America, the Nova Scotia Bible Society, at Halifax, which has fourteen Branch Societies connected with it, appears to be proceeding with great vigour and success. Of this Society his Excellency Sir J. C. Sherbrooke, Governor in Chief, is the President. It has remitted to the British and Foreign Bible Society a second contribution of 200*l*. Your Committee have great pleasure in transcribing from its First Report the following passage :

“ As in England, so in Nova Scotia, Christians of every Church, forgetting lesser differences and distinctions, have assembled round the standard of the Bible, and have formed a bond of union, in their efforts to make known far and wide its blessed truths, proclaiming glory to God in the highest, on earth peace, good-will to men.”

It appears from the same Report, that the “ want of Bibles was found to be greater than had been imagined ” The contributions from the Nova Scotia Bible Society have been liberal, (amounting, in the two remittances, to 400*l*.) and your Committee have not been backward in furnishing it with the Holy Scriptures, for supplying the wants of the inhabitants.

The Rev. R. Easton, of Montreal, who has been particularly active in the distribution of the Scriptures, has remitted the sum of 40*l*., being the amount of a second collection made in his Church.

To what has been stated respecting America generally, it may be interesting to add, that some Dutch Bibles and Testaments, sent to Surinam, in South America, found a ready sale. *The Jews were the principal purchasers of the Bibles, as they understand the Dutch, but not the Hebrew, the language in which the Scriptures are read in their Synagogues.*

Your Committee have directed a further consignment to the same place, for sale or gratuitous distribution.

The intelligence from Labrador is calculated to excite particular interest. In the Autumn of 1814, the three Gospels of St. Matthew, Mark, and Luke, were solemnly distributed in the schools, among those of the Esquimaux who could read well, of whom the number is considerable ; and were accepted with delight and gratitude.

Among the evidences of this assertion, it may be mentioned, that letters have been received from two young Esquimaux females, expressing their thanks for the treasure they had obtained from the kindness of the British and Foreign Bible Society.

The Esquimaux are now in possession of the four Gospels. The translation of the Acts of the Apostles, the Epistle to the Ro-

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mans, and the First Epistle to the Corinthians, has also been finished, and will be printed as soon as convenient.

It cannot but rejoice the Members of the British and Foreign Bible Society, to have been instrumental in furnishing this poor and benighted people with the Gospel of salvation; a present most highly appreciated by them.

The Appendix to the Report will exhibit some interesting details, relating to the distribution of the Scriptures in the West Indies.

The patience and perseverance of the Negroes at Berbice, in learning to read, is thus described by a correspondent: "They never appear to be tired. As soon as their work is done in the evening, they begin to learn with all their hearts; some of them walk a considerable distance."

Your Committee, in consequence of encouragement offered to them from St. Domingo, have sent to that island a large assortment of French Testaments for distribution.

Some French Testaments were very judiciously distributed at Port au Prince, in Hayti, among the schools, by Captain F. Reynolds, of the Merchant ship Hebe. One of them presented to Petion, President of Hayti, and another to his Secretary of State, Monsieur Inginac, were thankfully received, and respectfully acknowledged. The letter from the latter observes: "It is a work which is scarce in this country, and which, if circulated, would greatly contribute to the welfare of the Haytians."

Your Committee have taken advantage of this information, to send a supply of French Bibles and Testaments to that part of St. Domingo under the authority of President Petion.

The Roman Catholic Minister at Port au Prince solicited and obtained two French Testaments, for the use of a small College under his care, saying, "He should not forget to pray for the British and Foreign Bible Society."

The transmission of a set of the Society's Reports, and a copy of the French Bible, to Christophe, whose authority is established over the northern part of St. Domingo, has produced an equally favourable result. The thanks of this Chief have been communicated to the President, by his Secretary of State and Minister for Foreign Affairs, Count Limonade; and your Committee, in compliance with a wish expressed through that communication, have sent 500 Bibles, and 1000 Testaments, in French and English, to Cape Henry: and are also proceeding, in consequence of a request from the same authority, to print the New Testament, with the French and English in parallel columns, for the benefit of the Haytian population.

It having been represented to your Committee, that the inhabitants of Newfoundland were in great want of the Scriptures, they have dispatched a considerable number of English Bibles, and English and Irish Testaments, for sale or gratuitous distribution in

that colony, accompanied by the promise of pecuniary assistance, in the event of the formation of a Bible Society there, on a liberal basis.

The intelligence from Africa is not sufficiently important to require a minute detail. Notwithstanding the institution of a Bible Commission at the Cape of Good Hope, as noticed in the last Report, contributions have been received from the former subscribers in that colony, to the amount of 100*l.* sterling, and with a promise of their continuance.

Your Committee have the pleasure to notice, that they have sent a supply of 200 Dutch Bibles, and an equal number of Testaments for the use of Christian Hottentots at Bethelsdorp, in Southern Africa, and that they have also supplied the Rev. Mr. Latrobe with 200 Dutch Testaments for distribution in that country.

A letter from the Rev. G. R. Nylander, at Yongroo, in Western Africa, intimates a disposition among the Mahomedans in that part of the continent, to receive the Scriptures. It particularly states, that many Mahomedans had applied for Arabic Bibles, of which a number had been sent to Sierra Leone for distribution.

A translation of the Gospel of St. Matthew into the Bullom language, by Mr. Nylander, having been submitted to your Committee, they have undertaken to print it at the Society's expense, with the English Text in parallel columns. The Bulloms are a very numerous people on the western coast of Africa.

A supply of English Bibles and Testaments have been sent to Goree, for the use of the Military in that Garrison.

The transactions in the Eastern part of the world continue to preserve their importance, both with respect to the multiplicity of their objects, and the zeal and perseverance with which they are carried on. The translation and printing of the Scriptures in the various dialects of the East, are continued without relaxation. The Corresponding Committee are diligently proceeding with the works in hand, and, together with the Calcutta Bible Society, are making rapid advances towards the accomplishment of their common object. "We all feel," (observes their Secretary,) "that the liberality of your Society is of inestimable service to the cause of religion. The Calcutta Auxiliary has its own sphere; we have ours; what they reject, we can adopt; for our views are unlimited. The two together, form that combination of resources, which seems, in the highest degree, calculated to meet the necessities of India."

Of the exertions of the Baptist Missionaries, in effecting translations on their own account, an interesting report will appear in the Appendix. These diligent labourers, "in addition to their numerous versions of the Scriptures," (observes Mr. Thomason,) "publish Grammars and Dictionaries in various languages, which will be of inestimable service to future students. There is" (he adds) "the best understanding between us."

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If the effects produced by the communication of the Scriptures to the natives, have not yet corresponded with the extent of the wishes entertained on the subject, there is reason to hope that they will ultimately prove great and permanent.

Of the natives who have learned the English language, even imperfectly, it is observed by the Rev. T. Robertson, Pro-Secretary to the Calcutta Bible Society, that *they have "acquired new sentiments with respect to the Author of their being, without themselves being aware of it. Thus the foundations of Polytheism are undermined daily; and a hope is excited, that, in a little time, we may hear the whole building tumble to the ground. With the Sacred Scriptures in our hands, we can have no doubt as to the temple that will rise upon its ruins. We look up to your Society as the great instrument, under God, for the raising of this house of the Lord, whither the nations of Hindostan may flow together under the banners of Jesus Christ."*

In the confidence authorized by this intelligence, and under a conviction that the wants were great and urgent, your Committee have resolved to encourage and assist the proceedings in India, by renewing to their Corresponding Committee at Calcutta the annual grant of 2000*l.* for three successive years, commencing with 1816.

(To be continued.)

Eighth Report of the Jews' Society, (of London.)

(Continued from page 185.)

Your Committee recollect, that in Poland alone are half a million of unconverted Jews; that all the principal cities of Holland, Germany, and of the other countries of the North of Europe, (to say nothing of France, Spain, Italy, and Turkey,) have large colonies of Jews, whose spiritual necessities appeal, in the loudest and most urgent manner, to the benevolence of British Christians; your Committee, though they feel anxious to be as sparing as possible in the expenses at home, are yet very far from contemplating any permanent reduction in the total expenditure of the Society; since its efforts ought to be directed at once to the East, the West, the North, and the South, wherever there is a Jew in a state of unbelief and spiritual darkness.

There is, therefore, an immediate and urgent call upon the public to come forward in aid of this great cause, with even increasing liberality.—Let us not forget, that the great Apostle of the Gentiles went forth, taking nothing of the Gentiles, to preach to them the unsearchable riches of Christ.—Were the glorified spirit of that great Apostle, from amidst the innumerable assembly of the Church of the First-born, now to address this Meeting with an audible voice, may we not conceive that he would say to British Christians, "Repay ye now, to my Brethren according to the flesh, the vast expenditure of my invaluable Mission to the

Gentiles, with the whole accumulated interest of nearly eighteen centuries." Can your Committee permit the suspicion to remain for a moment on their minds, that such an appeal would be made in vain!

FOREIGN CORRESPONDENCE.

A correspondent has been continued by your Committee with Mr. Gustavus Neiz, of Absenau, in Livonia, through the Rev. Mr. Ramftler, of Fulneck, near Leeds, who has kindly undertaken to become the channel of communication between your Committee and the friends of the Society in Germany and Russia. Various facts are mentioned in Mr. Nietz's letters, and in important documents sent by him, which tend to show that there are, here and there, among the continental Jews, some scattered individuals who believe in the Messiahship of our Lord, although in many cases they are deterred by the fear of man from making an open profession of the Christian Faith. All these circumstances, however, when joined with what is occurring in this country, and what is contained in other letters from the continent, of which extracts are about to be given, strengthen the presumption that an important era in the history of that people is near at hand, and that this is the auspicious time when it is the urgent and imperative duty of the Christian Church to circulate among them with all diligence and activity the Hebrew translation of the New Testament.

Mr. Willert, of Sarepta, writes in a letter to Mr. Nietz :—

"As far as I have had opportunity of observing this people, it seems to me as though the Polish Jews were more susceptible of the truth than those who reside in Germany. In a town in Volhynia resides an honest Israelite : I got acquainted with him on a journey, when I spent a few days in his house. I believe that this man would gladly distribute Christian Pamphlets among his countrymen. It might be proper to send him a New Testament in the Hebrew language. As the neighbourhood where he resides has much commerce with Moldavia and Turkey, he might, in my humble opinion, be of essential service.—It would also be useful if the fifty-third chapter of Isaiah were printed with explanatory notes, and distributed. Scarcely any one will interest himself in behalf of the Ancient Covenant People, more than you are disposed to do. From this conviction, I earnestly entreat you to send an address to the Russian Bible Society, concerning the debt of gratitude which we are bound to pay to this nation, having received all Divine Truth by a Jewish Saviour and Jewish Apostles. No Christian state has a stronger call to do something for this people than Russia, as nearly 500,000 Israelites reside in it, including Poland. How great might be the result, if the Russian Bible Society caused the New Testament to be printed in the Hebrew language, and to be distributed amongst the Jews!"

Mr. Nietz writes :—

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“ The emigration of the Jews to Palestine is not now as numerous as it has been : yet from Wilna and Lithuania, where the number of Jews amounts to 20,000, eighteen Jewish families, in the year 1814, emigrated to the Land of Promise. With all my endeavours, I have not yet succeeded in obtaining any intelligence of their proceedings there. As far as I could learn from several who are about to go to Palestine, their idea is, that the appearing of the Messiah will take place soon, and in their own land. To this effect, for example, a very aged and opulent Jewess in Mitau expressed herself, who had the design to remove thither.”

The limits of this Report will not permit your Committee to insert further extracts from this valuable correspondence, which will be found at full length in the Expositor.

Two letters have also been received by Mr. Ramftler from the Rev. Mr. Nitschke, of Nisky in Saxony, dated 15th of October 1815, and 22d January 1816, which are well worthy of your attentive perusal. These letters will be found in the Expositor.

It appears from them, that a considerable number of Jews, joined by some eminent Christians, have undertaken to publish the books of the Old Testament, with Explanatory Notes, in the German language, for the Jews, who can now read the German more generally than the Hebrew : the Pentateuch is already printed. The reading the Old Testament, adds Mr. Nitschke, may perhaps occasion many Jews to search also the Scriptures of the New Testament, and thereby become the means of convincing them that Jesus is the Messiah.

A previous communication from Mr. Nitschke to Mr. Ramftler, containing a report of a visit to Berlin, in which he gave an account of the Jews in that city, had unfortunately miscarried. On this subject Mr. Nitschke states, that Judaism, properly so called, seems to be nearly at an end in Berlin : most of the Jews there are already so mixed with Christians, that little remains of their characteristic distinctions.

Respecting the condition of the Jews in Germany, and especially in the Russian dominions, Mr. Nitschke has transmitted the following extract from a publication of the Rev. — Augusti, D. D. at Breslau.

“ Formerly the Jewish Religion, in its connexion with the state of the Christian Church, was little regarded. The Jews, though living in the midst of Germany, and scattered through all the provinces of the country, were considered as an exotic plant. The laws of toleration and custom did indeed grant to the Jews a mode of life consistent with the traditions of their fathers, and the exercise of their religious worship ; but they were not acknowledged as a religious community. Their religious transactions were little noticed. The severity with which these adherents to the Mosaic Law were treated in Italy, Spain, and other countries, was indeed not imitated in Germany ; and examples of intolerance

and persecution, which aforetime were so common, of late years became more and more rare. Still, the German constitution granted to the Jews no more than toleration; and the proposals made by men of learning and politicians, relative to the melioration of the civil polity of the Jews, remained without effect. BUT THIS IS NOW FAR OTHERWISE. Since the late French and Batavian Republics granted perfect liberty and equality of civil prerogatives to all Jews, important measures have been taken in most European States, for the improvement of the Jewish nation. The French government, which twice made an attempt of establishing a Jewish National Convention, exercised a strong influence in behalf of the Jews, in many States; which produced the agreement on the part of all the states belonging to the Rhenish Confederacy, to allow them not only an undisturbed exercise of their religion and laws, but also equality of civil rights with members of the Christian community. In the Prussian States also, the former laws and usages relative to Jews were repealed by a Royal Decree of March 11, 1812; and the principles of a new constitution for this people were laid down. In conformity to this constitution, all Jews under the Prussian Dominion are regarded as citizens of the State, and are to enjoy the same immunities as Christians. They may, therefore, be employed as Academical Teachers, or qualify themselves for any offices in Church or State. By these changes, the situation of the German Jews is completely altered; and the consequences of this important measure begin already to appear. That the Ecclesiastical condition of the Jews themselves has thus undergone a change, is manifest; and it would be well to solicit the opinions of men of learning and integrity, who enjoy the public confidence, on this subject. But the influence of this measure extends also to the Ecclesiastical Constitution of Christians. The employment of Jews in Seminaries of Learning, which the law permits, is a new phenomenon, and will, in time, lead to singular discussions. By the prerogative which has been granted to the followers of the Mosaic Law, to possess estates, and landed property of all kinds, they may also obtain the patronage of Christian Churches, and their Ministers. It is easy to foresee that many inconveniences and collisions must be thereby produced: indeed, the parochial laws cannot remain as before."

Mr. Nitschke further writes on this subject:—

"The Jews have recently been the subject of several publications in Germany; but not with respect to their religion, but their naturalization, which already produces much inconvenience. Among the Jews themselves, an active correspondence is carried on concerning their mode of worship, and Ecclesiastical Constitution. It is apparent that a great fermentation exists among them! whether it will tend to bring them nearer to Christianity, is doubtful. At least, the obstacles to the exercise of activity in behalf of

the Jews seem thereby to be removed ; entrance may be more easily gained ; and a sphere of activity for the London Society appears to open in Germany. Should the Society desire it, I would candidly suggest some hints as to the formation of a plan for this purpose."

A letter has been addressed to the President of the Society by the Rev. Robert Pinkerton, communicating the observations made by the writer on the present state of the Jews in Poland, while travelling through that country. He also computes the Jews in Poland to be half a million in number.—Mr. Pinkerton's letter will be found in the Expositor of this month ; and your Committee refer to that work for a more complete knowledge of its contents.

Under the head of Foreign Correspondence, your Committee have only further to state, that a letter has been addressed to the Society by the Rev. John Jahn, Doctor of Philosophy and Theology, Capitular Canon of the Metropolitan Church of St. Stephen's, Vienna, and Counsellor of the Archiepiscopal Consistory, who is celebrated in Germany as an eminent scholar. This letter accompanies a Latin Work by the writer, on the Prophecies of the Old Testament respecting the Messiah ; which he has, in the most obliging manner, presented to the Society. From this circumstance, it may be inferred that the formation of this Institution has already excited the attention of the learned in various parts of Europe
(To be concluded in our next.)

JUVENILE DEPARTMENT.

OBITUARY.

Elizabeth Allen was the daughter of poor parents, and was brought up in a large manufacturing town in Lancashire : her father and mother, as well as herself, were weavers. She was a constant attendant at a Sunday School where the providence of God has placed me, and had received her little education entirely within its walls. She first began to attend it at the age of ten years ; but I never particularly noticed her until about two years after that period, when I was somewhat pleased with the feeling manner in which she repeated a task that had been given her, the subject of which I have forgotten.

Some time after this, I noticed her regular attendance at our little meetings for prayer and religious instruction, but did not observe in her any peculiar marks of piety. Perhaps my judgment, in not imputing to her the same degree of holiness I thought I perceived in others, might have been led astray for want of a due regard to the liveliness of her disposition ; yet her conduct, even from a child, was steady, moral, and consistent.

The first intelligence I received of her progress in grace was from her teacher, and but a short time previous to her departure hence. She had then been ill about ten weeks. On hearing the narration of several circumstances, I felt grieved that I had not been sooner informed of the event ; and took the first opportunity

in my power of going to see her, for which she had expressed a wish.

Upon entering the house, I made some inquiries of her mother ; in answer to which, I was informed, that it was about eleven weeks since she first began to complain of illness ; that it soon afterwards bore evident symptoms of a consumption ; and that, within the last three days, she had almost lost the use of her left arm.

I had been informed that her parents, considering their condition in life, and the depressed state of their trade, were in decent circumstances ; and the order and cleanliness of the house, with the manners of its inhabitants, and the terms in which they spoke of their daughter, gave me reason to hope that Elizabeth had received every attention her case demanded, and in this I was not disappointed.

On my entering the room where she was confined, I observed her sitting upright in bed, supported by pillows, and apparently in great pain. I approached the bed-side, and asked her how she did : " Very poorly, Sir," was the reply : and, indeed, her sufferings were so great, that it was with difficulty she could speak during the whole time I was with her. I had not sat long before she was seized with a severe fit of coughing, during which she exclaimed, at intervals, " My father - - - is very good ; - - - his mercies are over all his works ; - - - he is my only help and comfort." During several others she said, " Come, sweet Jesus ! - - - O Lord, I desire to be with thee ! - - - Lord, enable me to bear all my pain !"

" Elizabeth," said I, " your sufferings are great ; but think of what your Saviour endured : think of his agony and bloody sweat, and of his cross and passion."

" O yes," said she, " and all for me."

" Is it your desire to get well again ?"

" O no ; I desire to be with Christ, which is far better."

She asked her mother for a little milk, as she was thirsty ; after having drank it, she exclaimed, " There ! - - - it is almost over now."

Her mother stood at the foot of the bed, looking wistfully at her child. Elizabeth looked earnestly at her mother, now and then shaking her head, and saying, " My pain is very great, - - - O blessed Jesus ! take me to thyself."

I was touched with the scene.

" O Sir," said her mother, " she is so good, and so patient ; she never complains. I have no fear about giving her up into the hands of the Lord ; and it is her earnest prayer to go to him."

She asked her mother to get some physic ready ; she accordingly went out, and we were left alone.

" Now my dear young friend," said I, " if it should please the Lord to restore you to health again, is it your desire and intention to live entirely to his glory during the remainder of your days ?"

With the most serious and earnest gesture, she said, "O yes!"

I sat in painful silence, watching the pangs of her feeble frame. She appeared to be in deep and solemn meditation. After another severe attack, she cried, "Come, Lord Jesus! - - - O blessed Jesus! - - - come and help me;" and then, with a look which I shall never forget, and which showed that her whole soul was absorbed in the question, she said, "O Sir! do you think I am in Christ?"

"My dear young friend," said I, "I have not had an opportunity of seeing you before; but, by what I have heard from others, and what I have witnessed this night, I have no doubt of it whatever."

She seemed satisfied.

"How long do you think you have sought him?"

"Ever since I went to the religious meetings at school."

"How long is that since?"

"About a year and a half."

"What was it that induced you first to seek him? Do you think, Elizabeth, that your conversion was a gradual work?"

"Why, Sir, I do not know; - - - my teacher first invited me to come to the religious meeting on a week-day evening; - - - I did not know what sort of a one it was; - - - but I went - - - and so, from one thing to another - - - I think I began to be more serious."

My reader! didst thou never invite one of the lambs of thy Saviour's flock to attend the ordinances of his grace? Then I fear thou hast a great deal to learn. Imitate this Sunday School teacher; thou wilt find thy account in it; "He that converteth a sinner from the error of his way, shall save a soul from death, and shall hide a multitude of sins."

I was much pleased with what I had heard and now saw of this young Christian. Before her mother went out, she had asked me to go to prayer, which I did, and in which she very earnestly joined; and when I prayed that the Lord would sanctify her afflictions to her parents, she uttered a fervent exclamation, "Lord, grant it!"

Another person or two came into the room, to whom she gave little heed; and two or three questions which I asked her, partly of a temporal kind, did not seem to interest her. Indeed, her whole soul seemed bent upon another world; and, at another time, when she quenched her thirst with a little milk, she exclaimed, "Well, it is almost over now:" evidently intimating, that she thought the "time of her departure was at hand."

She was seized with a slight fit of coughing, and could not get the phlegm from her stomach. With an affectionate look, she said, "Come, mother." Her mother then supported her for a few minutes.

It was a beautiful evening. From the window of the room there was a prospect of the distant hills in Yorkshire, over which the

sun was just darting his last beams. She cast her eyes that way. "Elizabeth," said I, "every thing now wears the appearance of a setting sun, and a closing day; but you will soon be removed to a better world, where the bright sun of righteousness will dawn upon your eyes for ever." She noticed what I said, and seemed to ponder upon it, until another fit of pain reminded her that she was yet mortal.

"O," she exclaimed, "that my heavenly Father would release me, - - - and take me to himself, and hide me under the shadow of his wings!" She spoke this in an affectionate but tremulous tone of voice. I could not refrain from tears. It reminded me of that beautiful hymn, part of which I repeated to her:

"Jesu, lover of my soul,
Let me to thy bosom fly
While the nearer waters roll,
While the tempest still is high.

Hide me, O my Saviour, hide,
Till the storm of life is past;
Safe into the haven guide,
And receive my soul at last."

"Yes, blessed Jesus," said she; "thou who didst die for my sins, O receive my soul at last!"

I felt truly grieved that I had not sooner known of her sickness. I found this interview to be beneficial to my own soul; and I have no doubt but that thou, my reader, wouldest have found it so too, hadst thou witnessed the earnestness and simplicity of this young Christian.

I talked with her a little longer, and told her, that I would endeavour to see her on Sunday about noon, as she said she was generally easier during the day than at night. "O do, Sir," said she; "I shall be very thankful to see you, IF I LIVE."

She spoke this as if she seemed doubtful whether she should see me again. After bidding her a good night, and commending her to God, I left her—for ever!—FOR EVER, did I say? I spoke incorrectly: there is a day of judgment—A GREAT DAY—when "all that are in their graves, both small and great, shall stand before the throne of God;" and she and I must stand there too!

But I saw her no more in this world. Immediately after I went, she said, "I shall not see him again." She asked three or four times what o'clock it was, and said, "O mother, to-morrow I shall be in paradise."

She soon afterwards began to perspire very much; her mother changed her cap; she smiled, and said, "O, it is of no use, mother." By and by she asked for both her parents, when observing their sorrow, she said, "Why do you mourn for me? - - - It is not right that you should keep me from going to Jesus."

She seemed fully persuaded that her dissolution was near at

hand, and that her immortal spirit was about to be released from its tabernacle of clay. She gave her Bible to her sister, who was near her, telling her to read it, and pray that the Lord would bless it to her. She afterwards shook them all by the hand, and told her brother and sister to be good, and obedient to their father and mother, and to love and fear God. Nature seemed now to be nearly exhausted, and the thread of life to be worn to the last fibre. She prayed for them all, most fervently, as long as she had breath, and about one o'clock in the morning, (four hours after I left her,) bid adieu to this world for a better.

Now, my Christian reader, wouldst thou not wish to "die the death of the righteous?"—Then be earnest, serious, and determined in the service of God. Prize your privileges, and make a good use of them while they are in your power. If you are now possessed of health, remember that this may not always be the case, and on a bed of sickness, who shall be your comforter but the Spirit of God?

Be regular and devout in your attendance on the ordinances of religion; otherwise *your* feelings also may become blunted, and in "time of temptation" you may "fall away;" and it would be "better for you not to have known the way of righteousness, than, after you have known it, to turn from the holy commandment."

You may think you have years yet to come; so have many others thought, as well as you, who yet were disappointed, to their sorrow. Possibly you are older, much older than this young disciple; she was only fourteen years, of age, yet God thought it not too soon for her to die.

I charge it, therefore, upon the consciences of my young readers, that they suffer not the things of this world to possess that place in their hearts which ought to be conceded only to the things of another. They must be determined, through "evil report and good report," to "know the only true God, and Jesus Christ, whom he hath sent."

Then may we also, with a good conscience, apply to ourselves the epitaph engraved on Elizabeth Allen's tomb-stone:

"My bark is past—the haven's won—

I fear no stormy seas;

God is my hope, my home is heav'n,

My life is happy ease.

"This hope, this home, this life so sweet,

Whoe'er would wish to win,

Must banish every vain delight—

Each bitter root of sin."

A gentleman in Philadelphia has made a donation of Three Thousand Dollars to the Theological Seminary at Princeton, New-Jersey: and Mr. Harrison, late of Princeton, has left a legacy of One Thousand Dollars to that Seminary.

By a letter which the Editor has recently received from the Rev. John Dunlap, now on a Missionary tour through the western part of this state, it appears, that in the course of the last three months he had travelled about 500 miles, constantly preaching from five to eight sermons a week ; that he has been received as the honoured ambassador of Christ with affection and joy ; that he has the prospect of organizing several churches this winter in that destitute and hitherto much neglected region. The members in communion in those churches will be comparatively few at present ; but there is reason to hope that the Lord will in his own good time perfect the work thus happily begun, and crown the labours of his faithful servant in this part of his vineyard, with an abundant and rich harvest of souls, to the praise of the glory of his grace.

The number of Bible Societies in the United States, known to us at the present date, (20th Dec.) is 172 : viz :

THE AMERICAN BIBLE SOCIETY,

In the state of New-Hampshire 2, in Massachusetts 18, Rhode Island 2, Connecticut 7, Vermont 12, New-York 47, New-Jersey 17, Pennsylvania 19, Delaware 1, Maryland 5, District of Columbia 1, Virginia 15, North Carolina 3, South Carolina 3, Georgia 1, Ohio 9, Kentucky 2, Tennessee 2, Louisiana 1, Indiana 2, and Mississippi Territory 2.

Of the above, 65 are *Auxiliary to the American Bible Society* ;—29 are composed of adult females, and 6 are Juvenile Institutions.

There are also several branch Societies and Bible Associations.

ON TIME.

Addressed to a Lady. By Select Osborn.

Mov'n by a strange mysterious power,
That hastes along the rapid hour,
I touch the deep-ton'd string ;
E'en now I saw his wither'd face
Beneath yon tower's mouldering base,
Where mossy vestments cling.

Dark roll'd his cheerless eye around,
Severe his grisly visage frown'd,
No locks his head array'd ;
He grasp'd a hero's antique bust ;
The marble crumbled into dust,
And sunk amidst the shade.

Malignant triumph fill'd his eyes ;
" See, hapless mortals, see," he cries,
" How vain your idle schemes !
Beneath my grasp, the fairest form
Dissolves and mingles with the
worm ;

Thus vanish mortal dreams.

" The works of God and man I
spoil ;

The noblest proof of human toil
I treat as childish toys—

I crush the noble and the brave ;
Beauty I mar, and in the grave
I bury human joys."

" Hold ! ruthless phantom, hold ! " I
cried ;

" If thou canst mock the dreams of
pride,

And meaner hopes devour—
Virtue, beyond thy reach, shall bloom,
When other charms sink to the tomb,
She scorns thy envious power."

On frosty wings the demon fled,
Howling, as o'er the wall he sped,

" Another year is gone ! "
The ruin'd spire—the crumbling tower,
Nodding, obey'd his awful power,

As TIME flew swiftly on.

Since beauty then to Time must bow,
And age deform the fairest brow,

Let brighter charms be yours—
The female mind, embalm'd in truth,
Shall bloom in everlasting youth,
While Time himself endures.